

## THE LIBERATOR

—IS PUBLISHED—

EVERY FRIDAY MORNING,

—AT THE—

ANTI-SLAVERY OFFICE, 21 CORNHILL.

ROBERT F. WALLCUT, General Agent.

TERMS—Two dollars and fifty cents per annum in advance.

Five copies will be sent to one address for TEN DOLLARS, if payment be made in advance.

All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (POST PAID,) to the General Agent.

Advertisements making less than one square inch three times for 75 cents—one square for \$1.00.

The Agents of the American, Massachusetts, Pennsylvania, Ohio and Michigan Anti-Slavery Societies are authorized to receive subscriptions for THE LIBERATOR.

The following gentlemen constitute the Financial Committee, but are not responsible for any of the cost of the paper, viz.—FRANCIS JACKSON, ELIAS GAY LORING, EDMUND QUINCY, SAMUEL PHILBRICK, and WENDELL PHILLIPS.

WM. LLOYD GARRISON, Editor.

VOL. XVII. NO. 34.

Our Country is the World, our Countrymen are all Mankind.

## NO UNION WITH SLAVEHOLDERS.

The United States Constitution is a covenant with death, and an agreement with hell.'

The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding men on unrighteous yoke. On this subject, our fathers, in framing the Constitution, avowed from the right. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.

—WILLIAM ELLERY CHANNING.

J. B. YERRINGTON &amp; SON, Printers.

BOSTON, FRIDAY, AUGUST 21, 1857.

WHOLE NUMBER, 1389.

## REFUGE OF OPPRESSION.

From the Boston Courier.

## LETTER FROM THE SOUTH.

RICHMOND, Va., July, 1857.

Mr. ENTON.—In my last, I stated some reasons why Christian men here regard with suspicion every said or done at the North about slavery; . . . that the history of this agitation for the past thirty years, they see that it has steadily proved to one result—the dissolution of our union.

Said Mr. ENTON.—I can add many friends.

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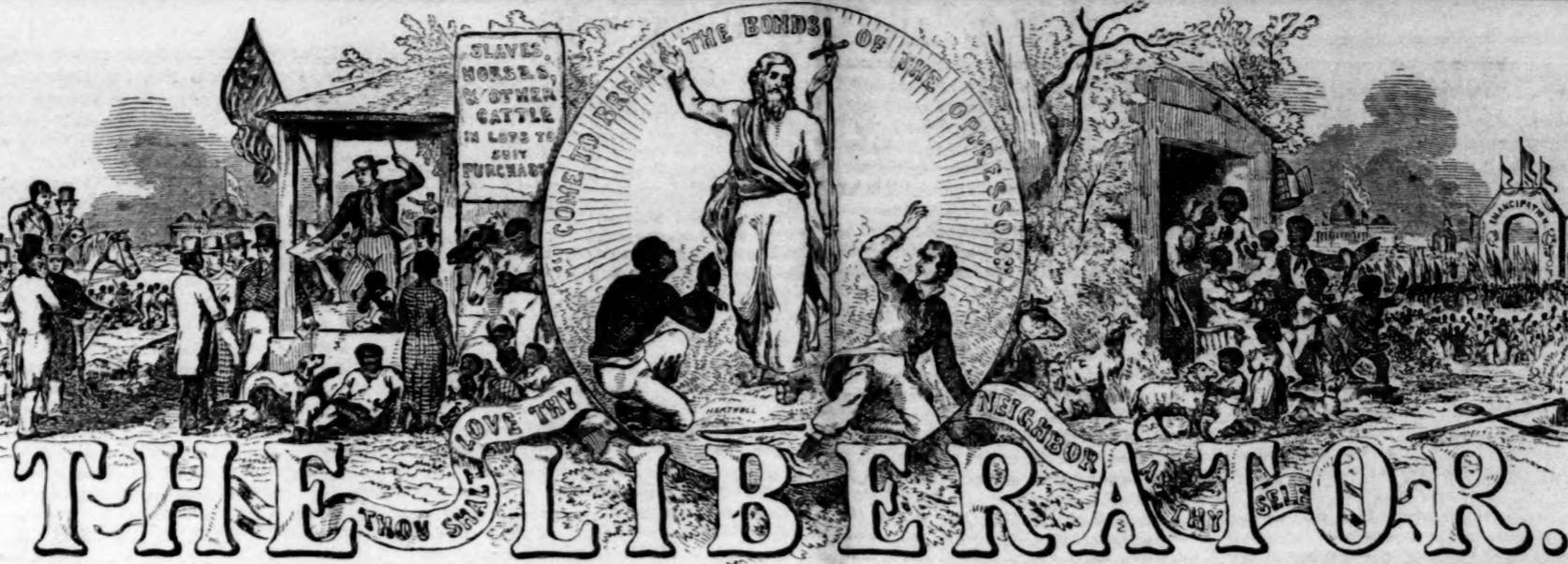
April 7.

FRIENDS.

THE PENNSYLVANIA SOCIETY OF PRO-

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Sentiments: He-  
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Editor, Mr. J. J. 17



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## SELECTIONS.

## ABOLITION OF SLAVERY.

B. Are you honest, Judge?

C. What you give me, Master?

Rev. Mr. Foss made a general onslaught upon the Union. There was nothing so sacred, he said, with applause, ‘that he would not lift his hand against it, if it favored slavery.’ The Union he regarded only as a compact for sustaining slavery. He was for dissolving it; and he told his Republican friends, that they ought to be ashamed of themselves for so vile and wicked a work as that of supporting the Union. He thought slavery would be abolished by God, unless the Union were dissolved; and he advised slaves to take their liberty, forcibly if they must.

Rev. James Freeman Clarke made a speech which we read with great regret. We should at least have hoped better things of him. He did not avail himself a disunionist, in terms, but he said he did not care whether a man was opposed to disunion or not. If any one thought disunion was necessary to abolish slavery, he was willing to work with him. He was very glad to have the idolatrous love of the Union exposed and overthrown. He was glad there were people who thought the right thing to be done was to denounce the Union—let them go on! There was an idolatrous love of the Union which ought to be put down. But Mr. Clarke’s speech was in another respect more offensive to good taste, if not more ill-judged, than this. He said there were things which differ in the Church as well as in the State. There were different things which won by the name of church, Christianity, religion. If he thought Christianity favored or defended slavery, he should relinquish it at once. To illustrate the two kinds of piety, he told a silly, and worse than silly, story about a man who ‘got religion,’ and was baptized into the Baptist church, but he betrayed some symptoms of dishonesty afterwards, and it was said of him, that when he was dipped, the crown of his head did not go under, and so the devil got hold of him, and played the mischief with him afterwards. He was not well dipped. The application of the story was, that Dr. Adams, Dr. Lord, and Bishop Hopkins, who wrote books to show that slavery is a good thing, were not well dipped, and were therefore the devil’s men, though they were reputed to be eminently pious men. The story was silly, because it was written and irrelevant; and worse than silly, because it was designed to hold up religion, or the profession of it, to ridicule and unmannly, and to wide departure from that spirit of kindness by which we hope Mr. Clarke is ordinarily actuated. Mr. Foss inquired of Mr. Clarke whether, if he did not preach disunion, he did not preach a non-compliance with the pro-slavery compact on which the Union rests? Mr. Clarke replied that he did. That is to say, he preached rebellion, if he did not preach disunion. Whereupon Mr. Foss said that Mr. Clarke was a really anti-slavery man, but that he was not anti-slavery in the spirit and measure of his opponents for its removal. As to his not representing the sentiment of the North, or of the members of the Society on slavery, they earnestly objected, to this as the test by which to determine his fitness to act on that Committee. This, they say, is raising an outside issue, foreign to the spirit and object of the Society. Besides, where is the evidence that Dr. Adams does not represent the sentiments of the majority of the tract Society?

The True Test of his Qualification. They insist that the only valid question is—does Dr. Adams represent, in his own spirit, character and sentiments, the evangelical character and catholic spirit and object of the Society, as expressed in its Constitution? The Constitution being the law to the Committee in acting for the Society, as well as to its members in electing its officers, they insist, is the only proper standard by which to judge of his qualifications to serve on the Committee. They strenuously object to making his sympathy with any sentiment prevailing at any time, on any outside question of reforms, any more than his political preferences, when politics are so mixed with these reforms, or his views on infant baptism or predication. These reforms, as such, they urge, are not embraced, or implied, in the object, scope or spirit of the Society, and, besides, sentiment or opinion in regard to them is ever changing, and never long lasting.

We have sometimes thought it unwise to aid the purposes of those men and women, by repeating their extravagances and disseminating their treasonable doctrines. The curiosity of the public, and the immediate profit of gratifying the morbid popular taste for novelties and prodigies, of whatever sort, have given to these violent men, few in number as they are, and despised as they professedly are, the fullest advantages of the public press. No sayings have been more evil and dangerous to utter their seditions and malignant speeches, it has been a question with us, whether the newspaper press were not extensively liable to the charge of participating in the guilt to them is ever changing, and never long stable.

Then again, they say, if the objection of his opponents is the true test, how can they tolerate him any longer as a member of the Prudential Committee of the American Board of Foreign Missions, who decide on all the Board publishes or does? Logically, how can they stop short of driving him from that Committee, from the pulpit of Essex Street Church, from his ministerial association, and from the society of Christian gentlemen? For if he is not fit to be on the Tract Committee, much less is he fit to be on the Board of Foreign Missions.

The ‘Complimentary Almanac’! That was the oration—a volume condensed in two words!

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guilt to them is ever changing, and never long stable.

We are inclined to think, on the whole, that the evil in this case is not one which can either be silenced by contempt or corrected by concealment, and that the duty of the newspaper press is to expose it, and apply an antidote. The general impression is, that radical Abolitionism has made little or no progress among us for the last twenty years. We see upon the stage the same men and the same women, year after year, uttering the same wild vagaries and the same hollow theories; and if they were not for some favoring ‘crisis,’ with which they always seem to be blessed—some 7th of March speech, some south-side view of Slavery, some assault upon free speech in the Senate; some dredge court decision—they would seem that the whole excitement of calling at Church and State. But it is these ‘crisis,’ so artfully employed to fan the flames of agitation, that do the work. They gradually insinuate error into the public mind; they strike a chord of popular sympathy; and they bring together, for concert of influence and of action, two of the most dangerous classes of men—the professional philanthropists and the professional politicians. The cry of dissolution of the Union has been chimed so long and so loud by the ‘Liberty bells’ of the Melodeon, that it has become a familiar, if not a grateful sound to the itching ears of politicians.

The ‘party of freedom’ is led by the *ignis fatuus* to the very verge of rebellion; and grave senators, sworn to support the Constitution, concoct their philippics against the ‘slave power,’ with the connivance of those who publicly brandish the Constitution under foot. Our belief is that radical, destructive Abolitionism is making progress; but that this progress, far from being in the direction of emancipation or amelioration of slavery, is towards disunion and political anarchy. Its progress is by speciously insinuating it errors into the minds of unreflecting community, and by its skilful and constant goading of those politicians who found all their hopes upon cheating the sympathies of the public. If this be true, it is worth our while to note the details of this progress, and what may be done to arrest its further advance.

The Grand Issue Changed. In the treatment which Dr. Adams and his book receives from his Northern brethren, it is plain enough to us, that they have changed the issue, so far from that of the knowledge of the colored man in the South, to that of the freedom of the white man of the North!

How is it, that those who, while they claim to be champions, par excellence, of freedom, cannot tolerate freedom of opinion, and a kind and candid statement of facts, on the testimony of an eyewitness, merely because they oppose their theories and prejudices? Has not passion and ignorance violated your Northern logic and your Christian charity? I must confess that I felt the reasonableness and force of these views, and as yet I do not see how they are disposed of at the North, with the consent of a Northern man, respecting slavery—a man every way competent to take as comprehensive and prospective a view of the colored race—to estimate facts as candidly, and report as honestly, as any other man. North or South—a man whose testimony on any other subject, no man in Boston will question—a man whose writings on other subjects are received as candid and truthful and worthy of confidence—received as such by scholars, and by brethren in this country and in England, and a man to whom the first Christian scholars of England, writing to a friend in this country on reading his discourse, says, ‘with his fine imagination and his faultless style, he is the Washington Irving of sermon writers.’

In the next, I will give you what I have learned of the effects, on good men here, of the late action of the Tract Society, in accepting the report of the Committee of Inquiry.

O. C.

From the Boston Courier.

## THE ABINGTON CELEBRATION.

The soi-disant ‘friends of freedom,’ as we readers are aware, had a gathering at Abington on the 1st inst., to celebrate the anniversary of negro emancipation in the British West Indies. The commemoration was under the auspices of the Massachusetts Anti-Slavery Society, and differed in no respect from the ordinary masters of the mad men and mad women who compose this band of agitators.

It matters little what the occasion of these assemblies may be; the themes of harangue are ever the same. With a harp of single string, they produce a thousand strains. We have already noticed, but very generally, the proceedings at this meeting.

*The LIBERATOR* furnishes us, *ex cathedra*, with a full account, some points of which, we think, may be of interest to our readers.

Such as the clergy are disposed, professionally, in that quarter, we observe that the chief speakers at the commemoration were clergymen, and that clergymen were equally the subjects of their idolatry and abuse. The Rev. Mr. May presided, the Rev. Messrs. Foss and J. F. Clarke made the principal speeches, the Reverend Mr. Alger’s name was greeted with general cheering, and the vilest abuse heaped upon the Reverend Drs. Adams, and Lord, and Hopkins, was received with laughter and applause.

A Miss Gardner, of Nantucket, opened the declamatory exercises by a repetition, in sweet, prepossessing tones, of the stale denunciations of ‘that blood-stained compact, miemianed the American Union.’

SATANIC DEMOCRACY.

The following exposition of Buchanan Democracy is by the Cleveland Plain Dealer.

The Republican party will have it that when the framers of the Declaration of Independence asserted that ‘all men are, by the grace of God, created free and equal,’ they meant negroes as well as white men, and consequently this party are now engaged in the laudable work of equalizing blacks and whites in regard to political rights and social privileges.

The Democratic party take issue with these latter-day Republicans on the original intent and meaning of this phrase ‘all men,’ and contend that the framers of the Declaration, ‘the Fathers of the Republic, and the Heroes of the Revolution,’ were sincere and consistent men, and that the late decision of the Supreme Court is in conformity with their views and with the Constitution.

THE LIBERATOR.

## SELECTIONS.

## ABOLITION OF SLAVERY.

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A National Convention of the advocates of Compensation—emancipation—that is, of the abolition of Slavery throughout our Union, on the basis of charging the cost of such Emancipation to the People of both the Free and Slave States—is called to meet in Cleveland, Ohio, on the 25th of August:

The undersigned, belonging to different political parties, are persuaded that it is very desirable that some practicable and equitable plan should be brought forward, by which the people of the North may cooperate, in a generous and brotherly spirit, with the people of the South, and share with them the expenses necessary to the extinction of slavery, would respectfully invite those of all parties and sections of the Union who entertain the same opinion, to meet in National Convention, personally or by delegation, in the city of Cleveland, Ohio, on the 25th and 26th and 27th of August next; there to discuss and develop some plan of emancipation which shall fully recognize the past and present slavery of a fair and honorable compensation to the slaveholders for the maintenance of their slaves.

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# The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, AUGUST 21, 1857.

THE A. B. C. F. M. AND THE INDEPENDENT.

The Independent of August 13th contains two very remarkable and peculiar letters, from two American missionaries, who are editorially designated as 'two of the most able, devoted and successful missionaries in the East,' one 'in Western Asia,' and the other 'in neighboring field.'

The first of these letters, written from one missionary to the other, is dated May 5th, 1857. The second letter, from the second missionary, and enclosing the letter of the first to some one in this country, is dated June 1st, 1857. We are left in entire ignorance from what particular places, and from what persons, and to what persons, these letters were sent. Why this reserve? Is it because both letters express a very strong and heartfelt opposition to American slavery?

The Independent wishes these strong expressions of anti-slavery feeling to be heard and heeded, and calls attention to them in the following introductory paragraphs:

'THE TESTIMONY OF MISSIONARIES AGAINST AMERICAN SLAVERY.'

The Christian sentiment of the world, in every form, is arrayed against the system of slavery which exists in the United States. But perhaps no testimony against that system is so impressive as that which comes from American missionaries, who from their native land. Their love for their country would induce them to look charitably upon her faults, while their relations to the Christian community impel them always to speak with caution upon home affairs. They are removed from all party and sectional strife upon the subject of slavery; and therefore look upon that subject, not with the excited feelings of controversialists, but with the calmness of impartial observers. As a class, missionaries live near to God, and some of them are eminent for holiness. They are accustomed to look upon every institution, measure, or event, in its bearing upon the kingdom of Christ, and thus their feelings become as sensitive to anything affecting that kingdom as the barometer to changes of the atmosphere. The churches in this land, therefore, ought to give special heed to the views and feelings of missionaries on the subject of slavery. They are not 'infidels,' 'radicals,' or 'fanatics.'

Formerly, our missionaries looked upon slavery as an evil which they had left far behind them, and with which they had no concern. Now, however, since communication has been so freely opened with all parts of the world, they find the shame and scandal of American slavery a positive hindrance to their work. Converted heathen are amazed that slavery exists in this Christian land, and opposition to the system (so far as I know) TO A MAN, ARE IN FAVOR OF THE IMMEDIATE EMANCIPATION OF THE SLAVE, and that we of course as a body are deeply interested in the success of the object to which your paper is devoted. As we do not get the paper, or index any other exclusively devoted to the interests of the anti-slavery society, you would do me a favor, and perhaps promote the interests of the cause, by sending us a file. I think good use will be made of it.

The language of the second of the letters referred to is so very peculiar and significant that I quote some of its first sentences:

'June 1st, 1857.

'MY DEAR BROTHER,—The groanings of the missionary over his retrograding country ought perhaps sometimes to be heard. With this view, I send you the enclosed letter from Mr. —— to myself, which you are at liberty to publish just as it is forwarded, if you think proper. Names need not be given; for the sentiment of the letter probably represents the feelings of most of our missionaries in these regions. It was of course not penned for the public eye; but the spontaneous gushings of an aching heart, poured into the ear of a brother missionary, are at least as true an index of that heart as any more formal expression could be.'

Why is the strong protest against slavery, (which is the prominent point in both the letters referred to,) thus anonymously written and published? Why does the missionary say that his complaints upon this subject ought perhaps sometimes to be heard? Why does he say, in giving permission to publish the letter of his anti-slavery associate?—Names need not be given? and why does he say, (as it explained the propriety of withholding the names of persons and places,) 'for the sentiment of the letter probably represents the feelings of most of our missionaries in these regions?' In short, why must the anti-slavery sentiments of American missionaries in foreign lands be sent to this country stealthily, and published at second hand, with such precautions, instead of being sent directly to the Board, and published, with their other communications, in the *Missionary Herald* and the Annual Report? The purpose of this paper is to answer these inquiries, and to do this, it is necessary to look as far back as 1837, in the history of the Board.

In that year, several of the Sandwich Island missionaries became deeply impressed with a sense of the guilt of slavery, the danger incurred by their native country in supporting such a wicked system, and the responsibility of the church for its removal. I have now before me copies of letters from three of those persons, one from Rev. Jonathan S. Green, dated at Honolulu, Oahu, in May, one from Rev. Peter Gullick, from the same station, in June, and the third from Rev. H. R. Hitchcock, dated at Kaluaha in November. They all breathe the same spirit; but to show the strength of their sentiments and the vigor of their language, I subjoin extracts from the last two:

'HONOLULU, JUNE, 1837.

DEAR BROTHER WRIGHT,—I can hardly tell whether personal regard, or the warm sympathy I feel for you as one engaged, heart and soul, in the great, the blessed, the arduous cause of abolition, has the greater influence in prompting me to address you. Ever since I seriously considered the subject, my sympathies have been with the abolitionists, and those for whom they labor. It is, however, most recently I have become thoroughly convinced that the system of slavery ought to be immediately abolished. And yet this seems to me so clear and plain, that I almost wonder how any real Christian could hesitate a moment in coming to a right conclusion. Perhaps one of the greatest causes of delusion in this and similar cases, is, our proneness to look at them in what we call the light of expediency. But what right have men, who have the Bible, to follow any other light than of Revelation? I believe, assuredly, that abolition is the cause of God, and must, therefore, triumph. The Lord hasten it in his time! I believe, too, that the reproach, abuse and violence which the friends of the cause (and yourself among others) are called to endure, in publishing the truth, will tend powerfully to accelerate the accomplishment of your desire.'

You will perceive by the preceding printed resolutions, that we, as a mission, do not forget our brethren who are in bonds. Indeed, the situation of the mass of this nation keeps the subject of slavery almost constantly before our eyes, and in our minds. The condition of the laboring class (which is almost the whole nation) is that of slavery in its mildest form, however. No corporal punishments are resorted to, to extort labor, nor are families broken up, and the marriage relation disregarded, as in the slave States of my beloved, though guilty country. Nor do the chiefs, who are the only masters, desire to exclude mental cultivation; but rather endeavor to promote its general diffusion: still, with these and other palliations, the system tends strongly to idleness, (for who would love to work without recompense?) and is pregnant with evils ruinous to all classes. From the bottom of my heart, therefore, I say, 'God speed the abolitionists, till every yoke of oppression is broken throughout the whole earth!' Oppression has been greatly减轻ed here by the instruction of the Gospel, but much remains still to be done.

P. GULICK.

KALUAHA, NOV. 18, 1837.

To the Editor of the Emancipator:

DEAR SIR.—An accidental perusal of some of the numbers of your paper induces me, though a stranger, to write you. I write on a sheet containing

a sort of circular to Christians in form of resolutions; not doubt that while you are engaged in the truly philanthropic and Christian work of pleading for the oppressed in the *land of freedom*, you have a deep interest also in the efforts of those who are laboring to break the bonds of pagan darkness.

'Though our fields of labor are at a great distance from each other, and are different in some respects, yet I feel that our object is the same,—that of breaking every bond, of letting the captives go free. Be assured, sir, that in the prosecution of this object, you have my prayers and best wishes upon it, they ignored that subject altogether. Even in taking the responsibility of publicly authenticating a person as a Christian (as, by sending him forth as a missionary, or admitting him to membership in a mission church,) they no more inquired whether he was a slaveholder than whether he was a landholder, or a mechanic, or a democrat. Their agents, who annually travel through the Southern States, and preach in Southern pulpits, to raise funds for the conversion of the heathen, have made no protest against slavery which has been manufacturing and perpetuating a race of heathen under their very eyes. Several of their missionaries have been slaveholders, and others have extensively used the hired labor of slaves, thus participating in that system which degrades the actual laborers of the profit of his toil. They have also freely admitted slaveholders to their churches, and have been so far from discouraging slavery by church discipline, that one of the Secretaries of the Board (in the *Missionary Herald*, the official organ of the A. B. C. F. M., Oct. 1848, p. 349,) represented the increased number of slaves in the Cherokee and Choctaw nations, and the general preference there felt for the investment of money in this 'species of property,' as one of the results of 'the doctrines of the Gospel having exerted their appropriate influence.'

Since the year 1839, the Board have been urged at many annual meetings, (by a minority which, however small, was the representative of too much money, as well as respectability, to be altogether disregarded,) to withdraw the support and countenance which they were affording to slavery. The petitions and memorials thus presented were always referred to committees, and the committees generally recommended that the subject be let alone, expressing perfect satisfaction with the position of the Board.

Possibly, however, the *Independent* relied too confidently on the degeneracy of the Church and its ministers. Possibly there may be one left, among the members of the Board, who is not willing to bow the knee to this Baal. Possibly one may yet be found who is willing to stand forth alone, and break this deceitful peace which has usurped the place of purity, and demand, in the name of Christ, and of his brethren the slaves of church-members under the supervision of the American Board, that covenant with death be annulled, that this agreement with hell be not suffered to stand. If there be a single member who wishes this to be done, let him not fail to do it. Let no supposed 'necessity of courtesy towards an associate'—no entreaty that the 'satisfactory basis' may be suffered 'to stand for this year'—no fear to provoke a personal discussion—no 'high respect' for the representatives of pro-slavery piety, and no fear of 'wounding their sensibilities,' be suffered to prevent an earnest and vigorous protest, at the approaching meeting of the Board, against its shameful compromise with slavery. But if one thus raises his voice, if no one dares, or, still worse, if no one cares, to speak for the cause of the slave before that great representative of the Church, that fact must go to swell the already long catalogue of proofs that the American Church is the bulwark of American slavery whatever can justify us in evading.

The only Mission Churches of which slaveholders are known to be members are among the Cherokee and Choctaw Indians. Slavery existed among them when the missionaries entered on their labors among these tribes. The qualification for membership in the mission-churches is "satisfactory evidence of a saving change of heart, and of repentance and faith in the Lord Jesus Christ." Sunday slaveholders, designing to continue such, were considered to have given this evidence, and were accordingly received into the church. As to the kind and amount of instruction given by the missionaries in relation to slavery, the Committee quote the language of one of them, who says, "We give such instructions to masters and servants as are contained in the Epistles, and yet not in a way to give the subject a peculiar prominence; for then it would seem to be personal, as there are usually but one or two slaveholders at our meetings. In our private conversations about all the evils and dangers of slavery."

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The Board have chosen to suppress the important anti-slavery testimony sent them in 1837 (for the Christian community) by the Sandwich Island missionaries, and to prohibit the printing of any more similar messages to Christians in this country, on Mission presses. And we see, by the letters in the *Independent* referred to at the commencement of this article, that so arbitrary and stringent is the supervision still exercised over the missionaries, that even in writing private letters containing a protest against the enormous wickedness of slavery, they feel obliged to take precautions against the discovery of their names. I therefore call upon the Board—as an act of justice, alike to the missionaries, whose letters to the Christian public they have thus unjustifiably suppressed, and to that public, who have a right to hear the appeals, and to know the sentiments of the men who are supported by their contributions—to bring out from the files of the Mission House that tract and that printed sheet of resolutions, read them to the public in the approaching annual meeting in Providence, print them as an appendix to the Annual Report, and publish them in the *Missionary Herald*; and I further call on them to rescind the shameful resolution quoted above, by which the mouths of their missionaries have been and still are gagged, and to call for, and publish when it comes, a free expression of opinion from the missionaries, upon the proper course to be adopted towards a system which interferes so materially with their success in their missionary labors as American slavery.

The present position of the Board in relation

to slavery may be fully understood, let us glance at its action upon that subject during the years following 1837 to the present time. To rehearse the details of this action would fill a volume, and would include many sophistical and some mutually contradictory declarations, but its substance can be given in a comparatively short space.

Until the Board were compelled, by the action of a small but pertinacious minority, to pay some attention to the subject of slavery, and take some action upon it, they ignored that subject altogether. Even in taking the responsibility of publicly authenticating a person as a Christian (as, by sending him forth as a missionary, or admitting him to membership in a mission church,) they no more inquired whether he was a slaveholder than whether he was a landholder, or a mechanic, or a democrat. Their agents, who annually travel through the Southern States, and preach in Southern pulpits, to raise funds for the conversion of the heathen, have made no protest against slavery which has been manufacturing and perpetuating a race of heathen under their very eyes. Several of their missionaries have been slaveholders, and others have extensively used the hired labor of slaves, thus participating in that system which degrades the actual laborers of the profit of his toil. They have also freely admitted slaveholders to their churches, and have been so far from discouraging slavery by church discipline, that one of the Secretaries of the Board (in the *Missionary Herald*, the official organ of the A. B. C. F. M., Oct. 1848, p. 349,) represented the increased number of slaves in the Cherokee and Choctaw nations, and the general preference there felt for the investment of money in this 'species of property,' as one of the results of 'the doctrines of the Gospel having exerted their appropriate influence.'

Since the year 1839, the Board have been urged at many annual meetings, (by a minority which, however small, was the representative of too much money, as well as respectability, to be altogether disregarded,) to withdraw the support and countenance which they were affording to slavery. The petitions and memorials thus presented were always referred to committees, and the committees generally recommended that the subject be let alone, expressing perfect satisfaction with the position of the Board.

Possibly, however, the *Independent* relied too confidently on the degeneracy of the Church and its ministers. Possibly there may be one left, among the members of the Board, who is not willing to bow the knee to this Baal. Possibly one may yet be found who is willing to stand forth alone, and break this deceitful peace which has usurped the place of purity, and demand, in the name of Christ, and of his brethren the slaves of church-members under the supervision of the American Board, that covenant with death be annulled, that this agreement with hell be not suffered to stand. If there be a single member who wishes this to be done, let him not fail to do it. Let no supposed 'necessity of courtesy towards an associate'—no entreaty that the 'satisfactory basis' may be suffered 'to stand for this year'—no fear to provoke a personal discussion—no 'high respect' for the representatives of pro-slavery piety, and no fear of 'wounding their sensibilities,' be suffered to prevent an earnest and vigorous protest, at the approaching meeting of the Board, against its shameful compromise with slavery. But if one thus raises his voice, if no one dares, or, still worse, if no one cares, to speak for the cause of the slave before that great representative of the Church, that fact must go to swell the already long catalogue of proofs that the American Church is the bulwark of American slavery whatever can justify us in evading.

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## POETRY.

For the Liberator.

**AN EVENING SCENE IN GALILEE,  
EIGHTEEN CENTURIES AGO.**  
Through the long summer day th' increasing crowd  
Around the Savior gathered. Anxious friends  
Brought their afflicted ones; and there too bends,  
Among the poor and low, the rich and proud.  
His kind eye beams on all his pity heals,  
And to the penitent who meekly kneels,  
He breathes the words of pardon. He reproves  
Falschood and vice, and they appear more vile.  
How glows his face, as on the theme he loves  
He dwells—the Father's mercy! Mark the smile  
Of calm, firm confidence, while he appeals  
To noblest feelings of the human heart,  
Points to high motives, shows man's better part,  
The path of duty to their sight reveals—  
The sight undimmed by selfishness—which leads  
Thro' gloom and darkness, thro' gay smiling meads,  
Beset with thorns and briars, or smooth and even,  
To endless peace and joy; to God and heaven.

Eager to teach and heal, the Lord sees not  
Dark, lengthening shadows stretch across the lake,  
Now calmly sleeping at the mountain's feet;

Hunger and weariness alike forget,

He still will warn the erring, help the weak.

But now the Twelve approach. 'Send them away  
To their far distant homes, ere close of day,  
Lest in the weary road they faint and fail,  
Shrinking before the chilling mountain gale.'

In the wild Desert, tried by hunger's power,  
Christ used for himself his mighty power;  
But now the Master turns his pitying eye,  
Marks the pale cheek, and hears the weary sigh.

He bids the Twelve seat at the cool, green grass,  
The crowds in groups and families. They gaze

On the great Teacher, as to God he prays,

Then breaks the food, and the apostles pass  
From rank to rank. And did not thanks and praise  
Flow from each heart and lip, whilst wonder filled;

The thousands homeward turn ere daylight ends;  
O'er the still lake the little vessel wends;

While Jesus, 'neath the cool, soft evening sky,  
Holds with his God and Father converse high.

Who can read this, believing, and then turn  
To Slavery's pens, where fellow-creatures stand

Like cattle to be purchased with base gold?

Who can read this, believing, and not spurn  
Slavery's villainy? Guilty, guilty land!

To blindness, cruelty, injustice sold!  
Seeing thou wilt not see, nor, hearing, hear,  
Nor heed the Master's precepts, plain and clear.

He came to save all, all who were the frame,  
The human frame he wore, who bare the name  
Of man and woman. In his words we trace  
A universal law; nor clime nor race.

Is from this law exempt; the Christ who fed  
The wondering crowds upon that mountain, said,  
'Do unto others as ye would desire.'

Others should do to you.' But act ye so,  
Slave-dealers, slaves' advocates? Inquire

Of your own hearts, how could ye bear the woe?

Ye cause? Did negro power rule the earth—

Did white complexions mark degraded birth,  
Would ye contented be, penned in the marts,  
To stand like cattle, or contented toil

Beneath the black man's lash? Oh, human hearts  
That make of other human hearts a spoil,

Think of our noble Master, ere ye call

Yourselves by his blessed name; think of his love.

To all God's children; think of God above,

The all-seeing Father; Him, whose righteous sway

Will one day judge ye; tremble, and weep.

Tenterden, (England.) JANE ASHY.

For the Liberator.

## REFLECTIONS.

'Tis a pleasant day in summer,  
And I'm in my country home,  
Listening to the birds sweet singing,  
While my thoughts will often roam

To the dirty, festering city,  
Overrun with human souls,  
Where the rich folks live for dollars,  
And the poor ones die in holes.

Why this difference in the people?  
God has made the world for all;  
He has given us air in plenty,  
And our earth, sure, is not small.

He has formed the beauteous sunlight,  
Flow'y fields and lovely wood,  
Sparkling waters from the hill-tops—  
Making all things fair and good.

Ignorance, the worst oppressor,  
Selfishness, the greatest knave,  
Cursing all wherein they enter,  
Filling earth with many a slave.

But the race shall yet be happy  
In bright Reason's glorious time;  
When sweet Love is all awakened,  
Earth shall see an Eden clime.

DANIEL HITCHINGS.

Richfield, N. Y., Aug., 1857.

For the Liberator.

## TO A DEW-DROP.

Little dew-drop in the grass,  
How you glitter as I pass!

What a world of light you are,  
Dazzling little rainbow star!

Gems shine not 'mong trees fair  
Brighter than the blossoms wear;

Flashing diamonds never threw  
Richer or more brilliant hue,

Or of colors other shade;

Or was purer water made

In the early morning light,

Making earth so fresh and bright.

How you gladden every sight!

KATE.

NEW ENGLAND.

BY ALBERT LAGHTON.

What though they boast of fairer lands,  
Give me New England's hallowed soil;

The fearless hearts, the swarthy hands,

Stamped with the heraldry of toil.

I love her valleys broad and fair,

Each pathless wood, each gleaming lake,

Her bold and rocky bastions, where

The billows of the ocean break.

The grandeur of her granite peaks,

Whose lordly brow the cloud-wreath binds;

The music of the voice that speaks

Forever in her mountain winds.

For oh, thank God, as o'er the plains

They sweep resistless to the sea,

They bear no sound of clanking chains,

But chant the anthems of the free!

Ah, Freedom's flag shall broader wave,

And Freedom's bird shall heavenward sing,

Until, on earth, no trembling slave

Shall crouch beneath her sheltering wing.

## TRUE HONOR.

The princely robe and beggar's coat,

The scythe and sword, the plume and plow,

All in the grave of equal note—

Men live in the eternal 'Now.'

'Tis not the house that honor makes—

True honor is a thing divine;

It is the mind precedence takes—

It is the spirit makes the shrine.

## The Liberator.

For the Liberator.

## ANOTHER CIRCUMLOCUTION OFFICE.

NEW YORK, Aug. 8, 1857.

MR. GARRISON.—It has been my good fortune to attend the New York State Teachers' Convention, at Binghamton, and to witness another instance of that universal proscription which is extended to all persons so unfortunate as not to have been born free white male citizens. Allow me, for the benefit of your readers, to give a short sketch of their peculiar manner of solving the problem of— How not to do it.

The avowed object of this Association is, as you know, to protect the interests of teachers and pupils, to elevate the occupation of teaching to the dignity of a profession, and to form the nucleus of a great school system, whose veins and arteries shall radiate through the land. Inexperienced persons, who have never studied logic, and who are accustomed to take a common-sense view of things, would be apt to conclude, at first sight, that female teachers and colored children were included in the formula; but a little observation would soon cure them of this insane idea. Beyond a few flattering speeches and misty allusions, they are completely ignored.

The inaugural commenced with summing up the great social and pecuniary advantages which the said Association had procured for sundry (male) teachers, and hence glanced off into a gratuitous insult to all the women present, declaring that if any lady wished to speak to a question, or even deemed it consistent with true feminine modesty and delicacy to nominate herself or some other woman to an office, she had a right to do so; yet warning the bold intruders that any approach to the 'woman's rights question' was an apple of discord that would on no account be tolerated. Strange as it may appear, Miss SUSAN B. ANTHONY, of Rochester,—who has long been a thorn in the side of the ambitious members of the Convention, causing them to tremble for their prerogative of the loaves and fishes,—dared, notwithstanding the warning, to call down upon her head the thunder of the Vatican, by reading, in an audible voice, the following series of resolutions:—

1. Resolved, That the exclusion of co'ored children from our public schools, academies, colleges and universities, is the result of a wicked prejudice against color.

2. Resolved, That a flagrant outrage was perpetrated against the teachers and pupils of the colored schools of New York city, in that no provision was made for their attendance at the free concerts given by Professor Thalberg to the public schools of that city.

3. Resolved, That the recent exhibition of Miss HELEN APFO and Miss ELIZABETH JENNINGS, graduates from the Colored Normal School of New York city, from the public diploma presentation at the Academy of Music, was a gross insult to their scholarship and their womanhood.

4. Resolved, That all proscription from educational advantages and honors, on account of color, is in perfect harmony with the infamous decision of Judge TANEY, that 'black men have no rights which white men are bound to respect.'

The reading of these resolutions instantly called up memories of a hundred more important points, which the sessions were all too short to notice. It was as though a firebrand had been thrown among the knot of happy men who had been counting up their gains in the morning, and holding long debates on the best methods of flattering each other. Every quibble that could be devised was resorted to, in order to throw the resolutions over, and effectually quash the whole subject. After a sharp conflict, and an earnest speech from Miss ANTHONY, the resolutions were finally referred to a select committee, to be appointed by the President, who was courteous enough to appoint five men, after the expressed wish of the mover that women should also be appointed. Some, however, were generous enough to protest against this, and two ladies were finally added to the number.

The majority reported in favor of the resolutions, with some slight verbal alterations. The following minority report was also made:—

Resolved, That in our opinion, the colored children of the State should enjoy equal advantages of education with the whites.

A fine specimen of 'glittering generalities,' as our classic phrase has it.

The majority report was put to vote, without consideration, and lost by a doubtful majority; and the minority report was adopted by a majority equally doubtful—all persons voting without regard to membership. The whole proceeding was irregular in the extreme.

Nothing daunted by this, Miss ANTHONY proceeded to test the disposition to do justice to woman, by the following preamble and resolution:—

How to Do Business: a New Pocket Manual of Practical Affairs, and Guide to Success in Life; embracing the principles of business; advice in reference to a business education; choice of a pursuit; buying and selling; general management; book and newspaper publishing; mechanical trades; farming; book and news-paper publishing; miscellaneous enterprises; causes of success and failure; how to get customers; business maxims; letter to a young lawyer; business forms; legal and useful information; and a dictionary of commercial terms. Fowler and Wells, Publishers, No. 308 Broadway, New York. Price, five cents per mail, 30 cents; paper, 50 cents; cloth, 60 cents.

How to Do Business' is the most complete and thorough manual of practical affairs that has yet appeared. It contains, in a condensed form, and methodically arranged, an immense amount of information on business in all its varied aspects—mercantile, manufacturing, mechanical, agricultural, etc.,—a great deal of sound and wholesome advice, valuable hints, timely words of warning, and useful suggestions, and points out very clearly the means of avoiding failure and securing success. To the merchant, the manufacturer, the mechanic, the farmer, the clerk, the apprentice, the newspaper canvasser, the book agent, and the student, it is alike invaluable. It teaches how to choose a pursuit, how to educate one's self for it, and how to pursue it with certain success. It deals with principles as well as with facts, and shows that failure and success are not mere matters of chance, but that both have their easily ascertained causes. It is eminently a practical work, and adapted to the wants of all classes.

NEW MUSIC.

1<sup>st</sup> We have received from OLIVER DITSON & Co., Washington street, Boston, the following musical compositions:—

*Beautiful Sea.* A ballad composed by Edwin Ransford.

*Floating Away.* A ballad composed by John Blockley.

*When the quiet moon is beaming—(Wenn so sanft und mild selne).* A song composed by J. Schondorf.

2<sup>nd</sup> We have received from FRANCIS C. COOPER, Washington street, Boston, the following musical compositions:—

*Beautiful Star.* Happy Days, Voices of the Night, &c. &c.

3<sup>rd</sup> We have received from FREDERIC D. LATHROP, Boston, the following musical compositions:—

*When the quiet moon is beaming—(Wenn so sanft und mild selne).* A song composed by J. Schondorf.

*Quadrilles.* From Verdi's opera of *La Traviata*. Arranged by T. Bissell.

4<sup>th</sup> We have received from FREDERIC D. LATHROP, Boston, the following musical compositions:—

*Poisonous Duet.* A duet composed by Miss Mary Blake.

*Beautiful Duets.* 23 in number—by Stephen Glover. *Beautiful Star.* Happy Days, Voices of the Night, &c. &c.

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*Re-publication of the favorite *Adelaide Polka*, by D. T. Haraden.*

*Poisonous Dream.* Being brilliant variations on the *Serious Family Polka*, together with *Affectionate Remembrance*—brilliant variations on *The dearest spot of earth to me is home*—both arranged for the piano by Charles Grobe.

6<sup>th</sup> We are indebted to MESSRS. RUSSELL & RICHARDSON, 291 Washington street, Boston, for

*The Musician's Guide*,—a descriptive catalogue of Sheet Music and Musical Works, containing nearly 4000 vocal and instrumental compositions, including the works of the most celebrated composers. This work contains a life of Sigismund Thalberg, and much valuable information.

From HORACE WATERS, 333 Broadway, New York, we have received

*We pitch our tents on the old camp ground*,—a few ideas, in a few verses, sung in a 'Few Days,' by a few of the Tribe of Jesse. Arranged by Solomon Merstein.

TRUE HONOR.

The princely robe and beggar's coat, The scythe and sword, the plume and plow,

All in the grave of equal note— Men live in the eternal 'Now.'

'Tis not the house that honor makes— True honor is a thing divine;

It is the mind